

Where Christ reigns there is love to God and love to man.

"The carnal mind is not subject to the law of God; neither indeed can be." God is love, and it is a law of his, that he who loves God loves his brother also. Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death into life. Jno. 5:24. Note, hath everlasting life, not, will have, and, is passed from death unto life, not, will pass. The question now arises who can have this life and how is it obtained? "Thanks be to God, whosoever will may come." He who wants water has a thirst for it, he who wants God has a thirst for him. Jesus says, "If any man thirst let him come unto me and drink." If you have a thirst for the water of life, the spirit of God, the Holy Ghost, come to Jesus. If you come and believe on him what will the result be? Let Jesus answer, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." This spake he of the Spirit, which they that believe on him should receive." Jno. 7:37-39

Have you received this Spirit? If so, you have passed from death unto life, and your love to God and man will be manifested by a cheerful and loving obedience to every ordinance and command of the Lord Jesus. A new commandment I give unto you, that ye love one another. Jno. 13:34.

GOSPEL ORDINATION

G. W. RENCH

There are two prohibitions in the Scriptures the violations of which are continually bringing reproach upon our heads. The one is found in I Tim. 3:10, "And let these also first be proved." The other is found in I Tim. 5:22, "Lay hands hastily on no man." Both passages look to the same thing—the protection of the church against unworthy officers.

The mistakes of the past have not been because we have had no plan to follow as many contend, but because we have not followed God's plan. Not because we have not a specific educational test in "our qualifications," but because we did not test our education by the clear declaration of God. "And let these also first be proved," says the Word. Has that been our rule? No. What has been the result? Ruin.

I have known people who, without scarcely a single Gospel qualification, have been ordained simply because they asked to be. I have known others to be ordained in order that they might get reduced rates over the railroads! It's one way of beating the railroads, you see. Of course, God is delighted with such protection for his church! If the railroads were Peter it would be a case of "robbing Peter to pay Paul," sure. Again, I have known deacons ordained not to "appoint over this business," but to make a church-organization, as tho the church at Jerusalem to which the three thousand were

added was no church until after the seven deacons were appointed.

If there were a young man in my congregation, or a young woman either, who wanted to preach, I would say, "Why, yes, preach as much as you want to preach." But when the question of ordination came up I should remember that "apt to teach" was but one qualification. Cannot men preach, scripturally, until they are ordained? If not, how do you explain Acts 8:4, "Therefore they that were scattered abroad went everywhere preaching the word." Were they all ordained? No. Why, yes, if one wants to preach they have a right to do so if any one will listen to them. And if they can preach there will be people to listen whether there has been an ordination or not.

But what if some one wanted to be baptized? Why, baptize him. Without being ordained? Yes. If the validity of our baptism depends upon an ordination then may heaven pity us all. Poor Roger Williams was baptized by a layman. Then he in turn baptized several others. Think of the poor Baptists if ordination was necessary to legal baptism! No wonder they teach that "baptism is not a saving ordinance." Then there is Alexander Mack! Ordination! Baptism to be legal! Poor Tunkers (dippers)! If I were a Spiritualist I would be after James Quinter, because he knows.

"But what if some one wanted to get married and I was not ordained," says one. Well, perhaps you could live over it if some one else "tied the knot." If no other way out of it you could send all such to Milford and if each couple paid a dollar and asked me to throw in a marriage certificate I could argue better, "Lay hands hastily on no man."

JOB JUSTIFIED

C. H. WETHERBE

The book of Job furnishes a deeply interesting study. It is one of the most marvelous books in the Bible. Every time that I read it my thoughts are stirred up within me. I have just finished reading it, after having read it many times, and I am impressed with the fact that altho God said many quite severe things to Job, showing him how little he knew as compared with what might be known, yet he took Job's part, as against that of his three friends. It is evident that Job had been congratulating himself on his wisdom, and it would seem that he had been indulging in considerable conceit; so the Lord asked him a large number of very profound questions, which were far too profound for any human being to answer. Then Job said to God, "Behold, I am of small account; what shall I answer thee?" He saw that he knew very little, after all of his supposed understanding of great questions. But notice that God did not charge Job with being a wicked man, nor even intimate that he was at all insincere.

The three friends supposed that they had made out a clearcase against Job, which was

very unfavorable. But see what God said to Eliphaz, "My wrath is kindled against thee and against thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath. Now, therefore, take unto you seven bullocks and seven rams and go to my servant Job and offer up for yourselves a burnt offering; and my servant Job shall pray for you, for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath." It must have been a great consolation to Job to receive this justification from his Lord. It is quite certain that while God was speaking to him he felt most deeply humiliated. Very likely he thought that he was not deserving of any favor from God. It may be, too, that he had concluded that his three friends were right and that he was wrong. But now he had the testimony of God that he had spoken of Him the thing that was right. I do not suppose that God meant to say that all that Job said was right, but that in the main his speaking of God was right. Those three friends, who had fancied that they were sound in speech and argument and had won a neat victory over Job, must have felt keenly rebuked at the winding up.

THE DUTY OF FORGIVENESS

GEORGE S. GRIM

The question has been asked if we must forgive our enemies their transgresses if they do not ask to be forgiven. We will let Christ answer that question when he prayed for his his executioners,—Father forgive them for they know not what they do. We think the whole doctrine of forgiveness is outlined in the Sermon of the Mount and also thru-out the whole Gospel. Ye have heard that it has been said, Thou shall love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and unjust. Paul is equally explicit in his teachings, dearly beloved; avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine I will repay, saith the Lord. Therefore if thine enemy hunger feed him; if he thirst give him to drink, for in so doing thou shalt heap coals of fire on his head. Unless we freely and fully forgive others we have no promises of any hope to be forgiven by our Father in Heaven. Again let us not forget the intense solemn words of Christ where he says, "but if ye forgive not men their transgresses neither will your Father forgive your trespasses. In this respect God will deal with us just as we deal with one another. With what judgement ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again. As we expect to come before the throne of God and give an account of our deeds done while we lived in this world we should be very carefu